LITERARY.

For the Banner of Progress. HARMONIA.

I do not seek for heaven beyond the stars, Where souls of men must find their second birth; Nor do I seek for hell deep in the earth, Where God's fierce wrath is lodged in fire-proof jars; Nor have I need of using Fancy's cars,

Which priests conduct with most unseemly mirth; For their munitions smell of hateful wars, Where souls are cursed, whate'er their moral worth! A still, small voice doth sway my simple will, And Life exults where Nature spreads the feast,

Where Truth reveals its jewels to the least, Who break from bonds of sanctimonious ill. Heaven floods the soul, in its illumination, When Science wields the key of Revelation.

H. ABINGTON DYER.

MUTUAL LOVE. BY BENJAMIN TODD.

Thy hand within my own has lain. Thine eyes have looked back love to mine, While words, like links, have formed a chain That round our souls in love doth twine.

Henceforth whatever fate befall. Whatever space may intervene, Let us not break the viewless thrall, Or speak of love as what has been.

And should a time of trial come To cloud our sky, now bright and blue, In love still let our hearts be strong,

With faith and love to guide our barques, We'll o'er life's sea so smoothly sail; And safely, in God-hallowed arks, We will outride the fiercest gale

Though friends and foes unite their powers And strive our hearts to still divide, O'er seas of strife shall smoothly glide.

As streams from many fountains flow, And sweetly mingle into one. And flash their ripples in the sun,

Flow ever on, in joy sublime, And like the mingling waters meet Around love's pure and holy shrine.

SCENES OF EVERY-DAY LIFE.

NUMBER TWO--(CONCLUDED.)

Mrs. Briggs had heard it intimated before, that Harry Rolland looked favorably upon Spiritualism; but her fears quite subsided upon meeting him occasionally at church and Bible class. Now it came from a reliable source. It could not be doubted.

"I cannot allow you to receive attention from Mr. Rolland any longer. He is a well known Spiritualist; and, if your name has not become tarnished already, I implore you to try and keep it pure." "Mother, what is there bad about Spiritualism,

that you do not wish me to continue his acquaintance? Tell me! What is Spiritualism? I do not believe Harry is one of its wicked advocates; for he talks to me a good deal about God and the angels. I love to hear him. I know there can be nothing

"But, my child, do you know how that class of people is looked upon by the world?"

"All I know is, that Elder Stephenson calls them awful wicked, bad people; and a great many make fun and ridicule them; but if Harry is a Spiritualist, I like them, and am going to be one too. I like to hear him talk a great deal better than to go to church, and listen to Elder Stephenson."

"Ella, I see I shall have to be very strict with you. Now, I forbid you having anything more to do or gay with Mr. Rolland! It pains me to be obliged to take this course, for I am well aware you think a great deal of him; but it will soon wear away, and you will thank your mother for saving you from peril. Should you continue in the course you have taken, you would not only bring shame upon yourself, but upon your poor mother and family. Now, Ella, will you promise me to do as I wish, and, when he comes this afternoon, tell him you cannot go?" "No, mother, I can never make such a promise. When you show to me he is vile, and not fit to be my associate, then I will. But you have only told me that others considered Spiritualism bad, and not

the reason why." Ella listened attentively to her mother's explanation, which would have led the unsophisticated to The greatest objection she put forth was, that of

free-loveism and angels visiting the earth. "And, my child," said Mrs. Briggs, "is not the testimony of thousands worth more than that of a

Ella saw nothing repulsive in angels coming back to earth, but the idea of freeloveism shocked her. She would ask Harry the next opportunity, she thought, if he really were a Spiritualist.

Their conversation was broken in upon by a signal for Ella. Harry had come, and what to do she did not know. She did not feel like disobeying her mother, and she thought it impossible to give up

"Well, Ella, are you ready?" said Harry. "My ponies are, at least; all I can do is to hold them!" The temptation was too great for Ella. She threw on her hat, accepted the proffered hand to assist her into the carriage, and, before her mother

was aware, was far out of sight. It was a beautiful afternoon, and everything looked cheerful and happy to Harry, with the exception of Ella's countanance. He thought it bore the marks of sadness, which illy corresponded with things around. Taking her hand, he asked her what had happened to mar her happiness that afternoon; one which he supposed she looked forward to with p leasure.

"Harry, are you a Spiritualist?" she said. She could not have answered him more direct. It was full of meaning. He understood it all. "Yes, Ella, I am. Why, is that what troubles

you so?" "I do not think I should like Spiritualists, Harry. I am very sorry you are one. Mother says they are such bad people, and that I must not see you any

"You have been acquainted with one a long time, Ella; and have you discovered anything bad about him yet?"

"No, Harry; but Spiritualists believe in freeloveism, do they not? and there can be no good in

"Ella, it has been falsely represented to you, and by those who know nothing of its teachings. We have talked upon the subject many times, and you thought the same as I. It was Spiritualism, although we did not call it so. Can you recall any part of our conversations which was at all distasteful to

"No, Harry; but what makes people ridicule and scoff, and Elder Stephenson call them so wicked, if all Spiritualists believe as you do?"

"It is now very unpopular, and we are but few in numbers. We are obliged to endure the crucifixion of the world at present, but they cannot retard our growth. Some day it will be recognized the same as other religions; but superstition and ignorance must reign a while longer."

Ella was relieved. She put implicit confidence in Harry, and now no one could lead her to think differently. She felt too happy in his presence, and that instinct, the surest guide of all, told her that he spoke the truth.

We will leave them to find their way home at leisure. Too harmonious to be broken is their con-

Mrs. Briggs sat, perfectly distracted, in her room, not knowing what to do. Her dear clergyman could not have come at any better time. O, how glad she was to see him! She unburdened her soul to him. He told her it was a direful calamity, and that they would appoint a special meeting of prayer in

behalf of the wayward child. "But, Mrs. Briggs, it was your spiritual welfare that brought me here; for I knew nothing of what you have just related; but it seems the Devil has a stronger foothold than I ever dreamed. I fear he will sweep the carth at last."

Mrs. Briggs, understanding too well the meaning of his language, nearly fainted. She was herself again in a moment, to vindicate her cause, feeling she had not entirely passed redemption, or her clergyman would not be laboring with her.

"Mrs. Briggs, did you not visit that infamous woman they call the medium, one night last week? I cannot call you sister, until things are better explained. I have just seen the lady who accompanied you, and showed her how dangerous is her condition, and led her to exclaim: 'O Lord! what shall I do to be saved?' I now come to you, to snatch you from that yawning chasm, if you will, that is waiting with open mouth to receive you."

She told him all, and asked him to intercede for her with the Father, that she might not eternally be

The poor, misguided sisters were again reinstated in the church, which gave them a sure passport into the most select of heavens. At last came the crash which nearly crushed Mrs. Briggs. Ella had married, and what would people say? She wondered if they would cast her off, when they knew it was unrecognized by her. They ought not to, for she sustained her position in the church the same, and gave as liberally as any one.

Mrs. Briggs labored diligently to erase all suspicion from her character. The evening prayermeetings and Bible class were often appointed at her house, and dinners were given for her clergyman and wife. People would call and go away, pitying the mother for her lost child, and honoring her for the heroism she manifested.

We will now leave Mrs. Briggs and Mrs. Little in full favor with the church community, hoping these frail specimens of humanity may find relief.

Should the reader wish to hear more of Ella and Harry, we would say that they reside in a neat little cottage just outside the village, surrounded by green trees, field, flowers, birds, music, and books. Nothing disturbs their peace, harmony, and communicn with the angel world. There heaven exists, for they understand their God aright, who speaks at every breath; and what care they for popular opinions? believe her thoroughly versed in its philosophy. They need not the approbation of this world, for they are strong enough without it.

> 'We live in deeds—not years; in thoughts—not breaths In feelings—not in figures on a dial. We should count time by heart-throbs

Who thinks most—feels the noblest—acts the best; And he whose heart beats quickest, lives the longest; Lives in one hour more than in years do some, Whose blood sleeps as it slips along their veins

HENRY WARD BEECHER, in speaking of the sons of "well-to-do parents" of the present age, thus briefly biographizes them: "With what foundess do we look upon young men; how much we expect of them; how we speak about their brow and their Harry. In this state of mind she passed to the coronal developments; what proud expectations we have of them; yet, when they have got through silence, and I heard a voice." In the tenth chapter celestial spaces, without object, and pass, like worth-life, you can go to Greenwood and read pretty much of Daniel we find a more vivid description of a less ashes, into the whirl of the heavens? Will it be

> DISRAELI once asked the noble lords of the English Parliament, when he was sneered at for his Jewish descent, why, "when one-half of Europe worships a Jew (Christ), and the other half a Jewess (the Virgin Mary), the worshipers are to be accounted nobler than the worshipers?"

A French rag picker was seen, one morning after the stream of Divine light has been, at some past side over the disintegration of its constitutive elehis work, to call a carriage, place his well filled sacks on top, and order the coachman to drive to his residence, "like any other gentleman." Thorough industry, no matter of what kind, pays.

COMMUNICATIONS.

RATIONAL ASPECT OF SPIRITUALISM, ANCIENT AND MODERN.

NUMBER SEVENTEEN.

The Prophetic Order and the prophetic gift, anciently considered, were not the same thing, by any means; for there might be members of the Prophetic Diet who were lacking in the prophetic gift; and there were prophets, or seers, who were not members of the Order. But, generally, the socalled inspired prophets came from the College of Prophets, and belonged to the Prophetic Order. An exception to this is found in the case of Amos, where it is recorded that Amos said to Amaziah, "I was no prophet, neither was I a prophet's son; but I was an herdsman and gatherer of sycamore fruit; and the Lord took me as I followed the flock, and the Lord said unto me, 'Go, prophecy unto my people Israel.'" (Amos vii. 14, 15.) We have fifteen prophets whose books are recognized in the Canon, who occupy the place of honor because of the endowment of the prophetic gift, all of whom, so far as we know, were members of the Prophetic Order, and belonged to some one of the Colleges of prophetic students. But there were hundreds of seers or prophets living contemporaneously with these select few, whose names are transmitted in books in the Old Testament, and who doubtless wrote numberless compositions, and delivered innumerable moral exhortations, equal to those emanating from the schools; but they found no place in the Sacred Canon, not being considered of Divine illumination. It was not sufficient to have been taught and trained in preparation for a future call; it was said that, when the work of the schoolmaster was done, God's work began. There seems to be some discrepancy here; for we have instances recorded where prophets were called, who had never had any school preparation whatever. Amos and Samuel are two noted examples; the latter, according to the account given of him, was called to the work while yet a child; the first evidence of his spiritual illumination showing itself clairaudiently in the sleeping apartment of Eli, the priest. The Colleges spoken of were similar to the Theological Colleges in their formation and purposes; gathering in students in numbers, and training them for the special object of maintaining intact the priestly order, and the prophetic rule among the people. And these efforts were crowned with full success; for the institution failed not, from the time of Samuel to the final closing of the Canon of the Old Testament, to keep up a supply of men to fill the places with official prophets. Their chief subject of study was the Law and its interpretation; oral, as distinct from the symbolical teaching being henceforward tacitly transferred from the priestly to the prophetical Order. Then there were branch studies, such as music and poetry, as connected with prophecy. It was the duty of the prophetical students to compose verses to be sung in the Temple. (See "Sacred

Poetry of the Hebrews." It seems that the general appearance and life of the ancient prophet were very similar to those of the Eastern dervish at the present day. The dress was a hairy garment, girt with a leathern girdle, like the dress of St. John, a description of which is given in Matthew iii. 4. The official prophets were the national poets of Judea. They composed chants and hymns and songs, such as were made use of in their ceremonial worship. They were also preachers of patriotism, founded on the religious motive. In regard to the subject of the Theocracy, the enemy of his nation was the enemy of God; the traitor to public weal was a traitor to God; a denunciation of an enemy was a denunciation of a representative of evil; an exhortation in behalf of Jerusalem was an exhortation in behalf of God's kingdom on earth, "the city of our God, the mountain of holiness, beautiful for situation, the joy of the whole earth, the city of the great King." (Psalm xlviii. 2.) These prophets wielded a large political power in the State; being strong in the religious character, they were safeguards and a counterpoise to the royal authority when possessed even by an

Ahab. It seems difficult to trace any precise distinction between what is recorded of visions and dreams. The prophetic dream and the prophetic vision appear to assimilate and run into each other, as we find them related in the cases of Abraham and Daniel; in both, the external senses are at rest; reaction of the ordinary faculties is suspended under stitution. such circumstances; which natural result, known to us, was held by them to be supernatural, and from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood | ing point which gave it all its strength. up; it stood still, but I could not discern the form | Now, will it be thought that this extinct and lifethereof; an image was before mine eyes; there was less earth is going to continue to gravitate in the their whole history—'Born, July —, 1830; Died, June—, 1861.' You can put all that men do on their grave-stones, and that, too, without any great cost for chiscling."

of Daniel, we find a more vivid description of a vision, in which ecstacy and the trance are present, induced after three weeks' fasting. But how preposterously about the idea that the sensitive or than a dead letter destitute of meaning? Note that it is no longer anything more than a dead letter destitute of meaning? posterously absurd the idea that the sensitive or | than a dead letter, destitute of meaning? Now. mediumistic individual will not be affected by fasting, to-day, as well as the same class of persons were affected with a similar experience in past ages! And, if thus affected, what is there in the way of receiving communications now, as they were received then? The childish and most frivolous plea that epoch, cut off, and all further knowledge of that ments, in order to restore them to the laboratory which most interests human beings closed up for- whence creative power can draw forth without cesever, will no longer avail the crafty theologian; his sation the conditions of general stability. These not precisely give an estimate of the time when it

ing stale, and unsuited to the market.

ASTRONOMY.

[Translated from the French of Allan Kardec, in his new work, entitled "Genesis, Miracles, and Prophecies, according to Spiritualism," expressly for the BANNER OF PROGRESS, by THEOBALDS.]

THE DESERTS OF SPACE.

An immense, boundless desert extends beyond the collection of stars that we have been speaking of, and envelopes them. Solitudes succeed solitudes, and the immeasurable plains of vacuity extend far away. The masses of cosmical matter are here found isolated in space, like the floating islands of an immense archipelago. If we would appreciate, in any degree, the idea of the enormous distance that separates the mass of stars, of which we form a part, from the nearest collections of the same, we must be aware that these starry islands are scattered at rare intervals throughout the vast ocean of the heavens, that the extent of space that separates them from one another is incomparably greater than that which measures their respective dimensions.

Now, let it be remembered that the starry nebula measures in round numbers a thousand times the distance of the nearest stars, taken as unity; that is, several hundred thousand trillions of leagues. The The imagination alone, in its loftiest conceptions, is capable of passing over this prodigious immensity these mute solitudes, destitute of all appearance of life-and looking, in some sort, at the idea of this relative infinity.

Yet this celestial desert, which envelopes our sidereal universe, and which appears to stretch along as the distant boundaries of our starry world, is embraced by the view and by the infinite power of the Most High, who, beyond these heavens of our heavens, has developed the weft of His boundless crea-

Beyond these vast solitudes, indeed, there are worlds that are resplendent in their magnificence, just as well as in the regions accessible to human investigations. Beyond these deserts, bright oases float in the limpid ether, and constantly renew the admirable scenes of life and existence. There are unfolded the distant aggregates of cosmical substance, which the penetrating vision of the telescope gets glimpses of, through the transparent regions of our sky; those nebulæ which are called unresolvable, and which appear to us like light clouds of white dust, lost in an unknown point of the ethereal space. There are revealed and developed new worlds, whose varied conditions, foreign to those inherent in our globe, give them a life that our conceptions cannot fancy, nor our studies make evident. There creative power shines in all its fullness; for him who comes from the regions occupied by our system, other laws are there in action, whose forces govern the manifestations of life, and the new routes that we follow in these strange countries open unknown perspect-

ETERNAL SUCCESSION OF WORLDS.

A single general and primordial law has been given, as we have seen, to the universe, to secure its eternal stability, and this general law is perceptible to our senses through several special activities, which we call directive forces of Nature. We are going to show now, that the harmony of the whole world, considered under the double aspect of eternity and space, is assured by this supreme law.

In fact, if we go back to the first origin of the primitive collections of cosmical substance, we observe that, already under the empire of this law, matter undergoes the necessary transformations that conduct it from the germ to the ripe fruit, and that, under the impulse of the different forces, springing from this law, it passes through the scale of its periodic revolutions: at first, fluid center of the movements; then, generator of the worlds; subsequently, central and attractive kernel of the spheres, that were born in its bosom.

We have already learned that these laws preside over the history of the universe; what we now need to know is, that they preside likewise over the destruction of the stars, for death is not only a metamorphosis of the living being, but also a transformation of inanimate matter; and if it is literally true that life alone is exposed to the scythe of death, it is just to add also, that substances must, of necessity, flection is quiescent, and intuition energetic. The undergo the transformations inherent in their con-

Behold a world, which, starting from its primitive cradle, has passed through the entire extent of years, God upon the mentality. We have an example of internal fire of its existence has gone out; its proper the views held in relation to this matter in the elements have lost their primitive virtue; the phefourth chapter of Job, v. 13-16: "In thoughts | nomena of its nature, which required for their production the presence and action of the forces that belonged to this world, cannot appear henceforth, because this lever of their activity has not the rest-

> the same laws that have raised it above the gloomy chaos of its origin, and adorned it with the splendors of life-the same forces that have governed it during the centuries of its youthful growth, which have fortified its first steps in entering into existence, and guided it to maturity and old age-are going to pre-

scriptural merchandize is no longer held at former elements are going to return to that common mass prices, for the obvious reason that it is fast becom- of ether, in order to become assimilated to other bodies, or to regenerate other suns; and this death will not be an event without advantage to this earth and its sisters; in other regions it will renew other creations of a different nature, and there, where new systems of worlds have vanished away, a new garden will soon spring up again, filled with more brilliant and odorous flowers.

Thus the real and effective eternity of the universe is assured by the same laws that direct the operations of time; thus worlds succeed to worlds, suns to suns, without the immense mechanism of the vast heavens ever being paralyzed in its gigantic mainsprings.

There, where our eyes admire splendid stars under the vault of night-there, where our spirit contemplates magnificent beams shining through distant spaces—the finger of death has long since extinguished those splendors, vacuity has long since succeeded to those brilliances, and even received new creations that are still unknown. The immense distance of these stars, whereby the light that they send us spends thousands of years in reaching us, causes us to receive now for the first time those rays that were despatched to us long before the creation of the earth, and will enable us to still admire them for thousands of years after their actual disappear-

What are the six thousand years of historical humanity, in presence of these secular periods? distance between them, being much vaster, cannot | Seconds in our centuries! What are our astronomical observations, in comparison with the absolute condition of the universe? A shadow eclipsed by

Here, then, as in our other studies, let us understand that the most colossal operations of our thought only extend into an imperceptible field, in comparison with the immensity and eternity of a universe that will have no end.

And when these periods of our immortality shall appear like a vapory shadow in the depths of our memory-when we shall have dwelt for unnumbered ages in these different degrees of our cosmological hierarchy—when the most distant domains of future centuries shall have been traversed in innumerable peregrinations—we shall still have before us in perspective the unlimited succession of worlds, an

THE PHILOSOPHY OF MAGIC.

THE "BLACK ART."—(CONTINUED.)

Fire was considered, by the ancients, to be the vital principle of all things; but there was also another element, which, they believed, held all things together—the air; which Agrippa defines as "a vital spirit passing through all beings, giving life and subsistence to all things, binding, moving and filling all things." As Cicero also informs us:

"The earth is situated in the middle of the universe, and is surrounded on all sides by the air, which we breathe, and which is called 'aer,' which is indeed a Greek word, but by constant use it is well understood by our countrymen, for, indeed, it is employed as a Latin word. The air is encompassed by the boundless æther (sky) which consists of the fires above."

Through the combined influences of the aerial and ethereal elements, a species of magic was produced, in which magicians took great delight. Much of it consisted in well-known optical illusions, as may be inferred from Agrippa, as follows:

"And Albertus saith, that the effigies of bodies may, by the strength of nature, in a moist air be easily represented in the same manner as the representations of things are in things. And Aristotle tells of a man, to whom it happened, by reason of the weakness of his sight, that the air was near to him, became, as it were, a lookingglass to him; and the optic beam did reflect back upon himself, and could not penetrate the air, so that whithersoever he went he thought he saw his own image, with the face toward him, go before him. In like manner, by the artificialness of certain looking-glasses, there may be produced in the air what images we please; which, when ignorant men see, they think they see the appearances of spirits or souls; when, indeed, they are nothing else but semblances kin to themselves and without life. And it is well known, if in a dark place, where there is no light but the coming in of a beam of the sun somewhere through a little hole, if a white paper, or a plain lookingglass, be set up against that light, that there may be seen upon them whatsoever things may be done without, being shined upon by the sun. And there is another sleight or trick yet more wonderful. If any one shall take images artificially painted, or written letters, and in a clear night set them against the beams of the moon, any caused by the immediate presence and action of that its special organization allowed it to live; the other man that is privy to the thing, at a long distance, sees, reads, and knows them in the very compass and circle of the moon. Which art of declaring secrets is indeed very profitable for towns and cities that are besieged, being a thing which Pythagoras long since did often do, and which is not unknown to some in these days, I will not except myself."

It was held that in the air was retained the impression of ideas, and images of things which had come in contact with it; and that, when this air entered into the system of certain individuals of a peculiar temperament, these ideas and images were renewed in their brain, and gave rise to dreams, and strange fancies. Carrying this idea still further, the air was considered a possible medium for the transmission of thought from one person to another; "hence," says Agrippa, "it is possible naturally, and far from all manner of superstition—no other spirit coming between that a man should be able in a given time to signify his mind unto another man, abiding at a very long distance from him; although he can-

is; yet of necessity it must be within twenty-four | not be derogatory to her character as woman, to hours; and I myself know how to do it, and claim protection and support, in her position as have often done it."

firms this, and shows that it can be done now as well as then; and I venture to say that many of also minister to her wants in a manner suited to the readers of the BANNER have personal knowl- his nature; both becoming mutual "steppingedge of such occurrences. Agrippa also seems to stones to higher things." Thus woman may be have been acquainted with what is now called man's savior; he, her redeemer. "the odic forces," as may be inferred from the fol-

"Certain appearances, not only spiritual, but also natural, do flow forth from things, that is to say, by a certain kind of flowing forth of bodies from bodies, and do gather strength in the air; they offer and show themselves to us as well through light as motion; as well to the sight as to other senses; and sometimes work wonderful things upon us, as Plotinus proves and teaches.'

Which the following from Draper illustrates: "Plotinus wrote a book on the association of dæmons with men, and his disciple Porphyry proved practically the possibility of such alliance; for, repairing to the temple of Isis along with Plotinus and a certain Egyptian priest, the latter, to prove his supernatural power, offered to raise up the spirit of Plotinus himself in a visible form. A magical circle was drawn on the ground, surrounded with the customary astrological signs, the invocation commenced, the spirit appeared and Plotinus stood face to face with his own soul. In this successful experiment, it is needful to inquire how far the necromancer depended upon optical contrivances, and how far upon alarmed imagination. Perhaps there was somewhat of both; but if thus the spirit of a living man could be called up, how much more likely the souls of the

Those-things which were considered in the superstitious ages of the past, either as the idle phantasies of presumptuous, inquisitive minds, or the unholy results of alliances with demons damned, have been realized as facts, and are demonstrable to those who care to investigate. Denton's "Soul of Things," is an illustration of this; as are also the works of Reichenbach and many

IMMORTALITY.

EDITORS BANNER OF PROGRESS:-For the past few years—since I yielded to the evidences at war with my previous religious teachings during more than forty-five years, and became a firm believer in the immortality of the soul of man. and that that soul can return to and influence other souls, whether in the body or out-I have followed closely all the arguments, pro and con, whether from the desk or the rostrum, within my reach, intended to establish the great fact. After all this listening and reading, I have reached a few words as possible.

I believe it is a monstrous folly to conclude that man is immortal simply because he wears the human form; that he is entitled to a place in God's eternal temple on "shape" alone, without any reference to higher qualifications. Under this, in my opinion, illogical and unphilosophical assumption, many professing Spiritualists run into and attempt to justify the wildest excesses of life; thus working injury to themselves, scandal- | the objects for which it has been called together, izing the cause they may wish to serve, and the promotion of more united and harmonious bringing it into contempt of the "world's people." It is my opinion that all that is good in the life | spread of our philosophy, and a better acquaint of men, and things animate and inanimate, is immortal, and cannot die. All the extraneous matter which we gather up in our course in life, and | advancement of the interests of Spiritualism does laid aside at the portals of the tomb, to be seen | forward into the front rank of correlative reforms, and known no more in the eternal world. An individual may be a Cæsar, a Napoleon, or any other of earth's greatest, and yet be the veriest | radical reformers in the direction of womanhood infant in all the qualities that are to survive the | suffrage, justice to the red man, and the rights of dissolution in the grave.

"work out our own salvation with fear and tremeternal life is to be brought to light, in their behalf, and thrust upon them as a garment, without any effort by them in the right direction, a fearful | ficial, so sweeping and radical as those which will awakening awaits them on "the other side." Let | emancipate woman, and render kindred reforms none of us ever forget that every act of our lives, good and bad, is written upon our very bones, and the fibers of our bodies, temporal and spiritual— God's great book of life; and the character of our | tage of the main issue before them? We hold immortal life will be determined and set forth in the balance-sheet that will be made up, and exhibited to congregated universes to all eternity. This, in my opinion, is the only safe scheme of | and encouragement of all who are endeavoring to eternal salvation; the only one that is worth a feather's weight. All others will be consumed as hay, straw, and stubble, in the great day that comes to all men and all things, when they are judged by what they are, and not by what they have, or seem to have, to the superficial observer.

One Word to Pauline.

The responsibilities, which maternity renders incumbent upon woman, undoubtedly sustain a very high and important position. To her is given the moulding of the character of man; to her we are indebted for the higher attributes of human nature; and in her keeping is placed the disposal of the future well-being of man. There are, surely, few men who will dissent from this tribute to woman's natural excellence; for man, by his manhood, is compelled to admire, in woman, all that he perceives is essentially womanly. It is only as we enter the field of common interests that contentions arise. when the attempt is made to define the line of demarcation between the duties and privileges which exclusively belong to the respective sexes.

That man has monopolized many of the duties is stating a truth very mildly; rights, to which her womanhood entitles her, instead of excluding | notice it often. Our Lyceum has as large an attendher from the exercise of what she may justly claim as her own. She is debarred from the arena of politics, lest family jars arise therefrom; while she is allowed certain church privileges, which are a more fruitful source of contention than even are a more fruitful source of contention than even are a more fruitful source of contention than even are a more fruitful source of contention than even are a more fruitful source of contention than even are a more fruitful source of contention than even are a more fruitful source of contention than even are a more fruitful source of contention than even are a more fruitful source of contention than even the foreground. Real of it is a church religion I could be successful a pure with a function to E. B. Hendee's advertise and copper mines, which beginning of Folly, 'The Love of God is the beginning of Folly,' 'The Love of God is the beginning of Folly,' 'The Love of God is the beginning of Folly,' 'The Love of God is the beginning of Wisconcerning and work the lead and copper mines, which beginning of Folly,' 'The Love of God is the beginning of Wisconcerning and work the lead and copper mines, which beginning of Folly,' 'The Love of God is the beginning of Wisconcerning and work the lead and copper mines, which is a divertise.

WE call attention to E. B. Hendee's advertise and work the lead and copper mines, which is a church relation to E. B. Hendee's advertise.

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The content of t are a more fruitful source of contention than even representation of old theology, which lies buried in the foreground. Back of it is a church, with a few respectively. politics. If she were to go to the polls, the "great unwashed" would disappear; and clean faces, clear heads, and sober men would take the place of profanity, filth, and degradation. But I will leave for heaven, and the other for hell.' Many persons Pauline, "strong-minded women," and the Editors of the Revolution to define the wrongs and defend the rights of women. In the Darwinian "struggle for existence," maternity places woman physically at a disadvantage; and, surely it can- room.

wife and mother, from those who assume the Brittan, in his "Man and His Relations," con- duties and cares of paternity. While she can be a helpmate and the inspiration of man, he can

The "Great Revival" in Honey Lake Valley

JANESVILLE, LASSEN Co., CAL., April 22, 1868. DEAR FRIENDS:-I will see what I can do for the cause of Spiritualism in the way of obtaining subscribers for your very excellent paper; for we need not only spiritual papers, but lecturers here now, to counteract the doses of theological poison we have had to swallow lately. I should like to tell you all about it; for we have had a regular "Turkish bath" in that lake supposed to be so highly perfumed with brimstone. But Brothers McGrath and Anderson cannot boast of having converted a single Spiritualist. During the "revival," a spirit friend controlled my hand to write a burlesque poem on their method of "saving souls." I intend sending it to you some time, if I Anderson even went so far on the upward course his match-got himself nicely "up a stump." I is not too much trouble. Believe me your sincere MRS. OLIVE BELK.

The Banner of Progress.

SUNDAY, MAY 3, 1868.

OFFICE, 522 CLAY STREET, UP STAIRS BENJAMIN TODD & CO., PUBLISHERS AND PROPRIETORS.

BENJAMIN TODD, W. H. MANNING, EDITORS

TO CORRESPONDENTS.

All communications designed for publication in this should be addressed "EDITORS OF THE BANNER OF PRO GRESS." All letters in regard to the business of the paper should be addressed to "Benjamin Todd & Co."

THE WORK OF THE STATE CONVENTION.

We have already disclaimed any desire or conclusion which I will give to your readers in as design to suggest a course of procedure for the Convention now assembled in this city; and we are still in the same mood in regard to its labors. If its members are competent for the work they have undertaken, advice from us would be superfluous; if they are incompetent, no suggestions of ours would help them in the least. We may venture, however, to express a hope as to what the Convention should not do. Principally, it should not undertake to do too much. As we understand action throughout the State, in regard to the ance of the leading minds among Spiritualists, are the objects most important on this occasion. The which does not adhere to the inner man, must be | not necessarily include the immediate pushing or even the taking of a decided position in regard to them. While nearly all Spiritualists are all men and women, it seems to us that harmony It is no figure of speech to say that we are to | at the present time will best be promoted, not by ignoring these subjects altogether, but by not bling." If any suppose that immortality and pressing immediate action upon them. While we are in a minority of the community at large, we cannot hope to carry any measures, however bene possible. Why, then, should the time of the members of the Convention be spent in lengthy discussions upon these subjects, to the disadvanthat this is one of the things which the Convention should not do. The promotion of the cause of free religious opinion, by the energetic support spread a knowledge of the facts and philosophy of Spiritualism, will in the natural course of events bring about the triumph of those kindred reforms. We cannot afford to burden ourselves with too much labor at once. One thing at a time only can be well done. And, while we declare boldly our sentiments in relation to all reforms, we need not undertake to carry them, together with all their crudities and fanaticisms, on our own shoulders, at the imminent risk of losing ground upon the main question. In fine, we hope for the best results from the action of the Convention, and that such action will be only upon the issues which can legitimately come

More Imitation of Spiritualists.

We referred last week to the Church of the Advent Sunday School in this city, as having adopted circular seats, in imitation of our Lyceums We now read in the Lyceum Banner a correspondence from Boston, giving the following account of further borrowing from our improved styles:

"A Baptist Sunday School in this city has gone so far in imitation of the Lyceum as to have names for the classes, such as 'Corner Stone,' 'Busy Bee,' etc.; also has its 'banners,' which are placed and privileges to which woman has an equal right, at the end of each seat, with the name of the class upon them. The daily papers, in their columns, speak of our Lyceum very respectfully, deigning to notice it often. Our Lyceum has as an ingland, ance as any other 'Sunday school' in the city. It steeple; the latter, being struck by lightning, is falling. A minister in this city, a short time since, made the remark, in his pulpit, 'that there were two city. model Sunday schools in Boston; one was studying remarked when we took the hall we now occupy, that it was too large! We never should fill it! Now the questions are: How can we accommodate all? Is there room? There is not room some Sunday forenoons, as many visitors have to stand, and consider themselves lucky even to find standing-

ELDER KNAPP A SPIRITUALIST!

Last Sunday evening, a crowd of Spiritualists and others were attracted to Union Hall by the announcement that Elder Knapp would lecture on Spiritualism. And truly it was a Spiritualistic liscourse—as good an one as any Spiritualist could wish, to confirm and establish his convictions. Elder Knapp's confessions in regard to his expecause of truth, and do more to promote the investigation of the spiritual phenomena than a dozen lectures from any of our speakers. He fully admitted the taking place of the remarkable manifestations in a Baptist family in Stockton, whenever a young and innocent little girl, a member of the family, was present. But he stated that the exhortations of himself and others had induced the father to reunite with the Baptist Church, and to send the little girl away from the family for a while; since which there had been no disturbance of their quiet, and, as the Elder expressed it, "God had come down into that family and saved it from the machinations of Satan, and they were now on the way to heaven." We care not to what agency the Elder attributes these wonderful spirit visitations, so long as the fact stands admitted, even by can raise courage enough. By the way, Brother him, that the manifestations do take place without any visible human agency. We will take care that as to attend one circle, where he found more than | the Devil gets no credit for these performances, and that the proof shall be forthcoming that the should like to hear from you once in a while, if it departed friends and relatives of the families thus visited are the agents in producing all such exhi bitions of spirit power. The difficulty has hitherto been to obtain an acknowledgment from the sectarian religious world that these phenomena were produced by any spirit power. Now that Elder Knapp has admitted that an evil spirit or spirits produce them, we have him at a decided disadvantage. Perhaps, however, as he is not much of a logician, he cannot see the conclusion to which his confessions inevitably lead. It is this: If evil spirits can come to earth and annoy its inhabitants by their freaks of mischief, good spirits can likewise return and confer benefits by advice and consolation. Either this must be true, or evil has positively more power than good, and a hyperbolical Devil, having no real or personal existence, has an active power to thwart the will and destroy the work of an omnipotent and omnipresent God. If the Elder wishes to deny the power of the Al mighty, and to assert the omnipotence of his supposititious Devil, he must take back his confession in regard to the spirits at Stockton. Otherwise, he must remain where he has placed himself, on our side, an out-and-out Spiritualist.

RELIGIOUS STATISTICS OF ILLINOIS.—The church State is given as follows: Methodists, 80,000; Bap tists, 52,000; Presbyterians (of every name) 30,000 Congregationalists, 16,000; Episcopalians, 5,000; Universalists, 5,000; Unitarians, 3,000; Campbellites, 10,000; Lutherans, 6,000. There are various other lesser sects, in all probability numbering

Whoever compiled the above statistics committed a sad oversight, in failing to mention the 150,000 Spiritualists in the State of Illinois. But perhaps they are not considered religious people. Nevertheless, they are religious, though not Christians. And, when we take into consideration our own moral character and respectability, we prefer no to be reckoned in the catagory with the sects.

ELDER KNAPP held another "prayer-meeting n hell" recently, at Union Hall, in this city Since he has become a Spiritualist, he will have to abandon that sort of thing. He cannot be a devil and a son of God at the same time. He need not get up any more prayer-meetings in hell he must not go to hell at all, either to pray or be prayed for. If he sticks to Spiritualism, he will find that there is no need of hell, or of prayermeetings therein. Heaven and earth are all-sufficient for Spiritualists. We can pray all we want to in both. If Elder Knapp must have a hell, we hope he will go to it, and no longer try to bring to us a hell upon earth.

THE editor of the BANNER OF PROGRESS is received ing "letters from Hell." It is wise for those contemplating emigration to keep up a correspondence with old settlers .- American Unionist.

This is the second time MacDonald has made the above unfounded assertion. We referred to the fact that a certain religious paper was publishing a series of articles with that title, and Mac. tries to turn the tables on us by saying that we were receiving those equivocal missives from Elder Knapp's "praying ground." Fie on you, Mac! The Devil must be in you already.

WE SHOULD THINK SO .- Some one sent a Meth odist a copy of the BANNER of PROGRESS, which he ordered discontinued. It still kept coming, however. On stating his grievances to some friends, one remarked: "They think they can make a Spiritualist of you." "Not by a confounded sight," replied he; "they'll find out they are casting pearls before swine!"

REMOVAL OF THE OFFICE OF THE BANNER OF Progress.—Our friends will find us, after this issue of our paper, at No. 514 Sacramento street, between Sansome and Montgomery streets, where we shall be pleased to see any number of them, provided they come with subscription-money in hand to order the paper sent to their address!

DR. J. M. GRANT, the Healer, can be found at his new rooms, 410 Kearny street, ready to relieve the suffering. From what we can learn by conversing with those who have been cured by him, we have no hesitancy in recommending him as the best healing medium on the Pacific coast.

"THE SPIRITUAL ROSTRUM."-Moses Hall and W. F. Jamieson propose to issue at Chicago, in June next, a first-class monthly magazine with the above title. It is to be a sort of mouthpiece for mediums and lecturers.

Why is the Queen of May like the celebrated Cough Drops? Because both are decked with a Garland.

"THE AGE OF REASON."-A weekly Spiritualist paper, bearing the above title, is printed in Montpelier, Vt.

Rev. J. H. Wythe "Come to Grief."

This anti-Spiritualist divine, of the Methodist Church in Oregon, has got into hot water by a grave offense against propriety and good manners, committed as Professor of the Medical Department in Willamette University. It appears, that, considering himself as President of the Medical Faculty of the University, he took it upon rience with the spirits at Stockton will benefit the himself to sign the diplomas of the medical stu-following named persons were then chosen to dents as President of the University itself. Dr. Carpenter, Professor of Surgery in the same insti- vention: tution, discovering this unwarrantable assumption of a dignity that did not belong to him, erased Wythe's name from the diplomas, before delivering them to the students in his own department, after consultation with the Faculty on the subject. This action brought out the irate Wythe, in a communication to the Unionist, at Salem, in which he complains of a secret erasure of his name from documents to which he had no right to affix his signature in such a manner. Dr. Carpenter, however, rejoins, and castigates him severely for his "intolerable presumption," in claiming the Presidency of the University, while he was only Professor of one of its departments. The astute Wythe thinks such conduct as that of Dr. Carpenter has a tendency "to unsettle the foundations of society"! But Dr. Carpenter, on the contrary, thinks and expresses himself thus:

"If the Doctor himself should disappear from the society of men as suddenly as his unauthorized signature to the diploma did under the stroke of my pen, I do not think there would be either a 'wreck of matter or a crash of worlds,' considering the small space he occupies. The public, therefore, need not be alarmed. There is is no danger that 'the foundations of society will be unsettled.' The Doctor has only over estimated his importance, that is all."

Notwithstanding his reduction to smaller dimen sions by the crushing retort of Dr. Carpenter, the Rev. Wythe has the temerity to seek further notoriety in another direction, namely, in a new crusade against infidelity. He makes the following announcement in the columns of the Union ist, for the Sunday after his disgrace:

"Science and Religion .- On Sunday evening, at the M. E. Church, the Rev. Dr. Wythe will give the first of a series of sermons on Science and Religion. with reference to the aspects of modern Infidelity. The subject of the first sermon will be 'The History

In our opinion, the less Doctors of Divinity of Wythe's caliber have to say of Science, as connected with modern Religion, the better will it be for the latter. The "history of Infidelity" reflects no credit upon the history of the Church; and as Science contradicts point-blank many of the religious tenets of the Church, we cannot see what advantage the latter will gain by the agita- is to be examined upon therapeutics. Nobody is to tion of the subject of Infidelity, as based upon have the privilege of sticking up his shingle as an Science, by such a puerile reasoner and inflated pop-gun as Rev. Dr. Wythe, D. D. and M. D., Pro- anything of causes and consequent effects, is said to fessor of the Medical Faculty in Willamette University, and President thereof, according to his own estimation of his proper dignity.

We perceive that we erred, some months since, in ascribing any special importance to the utterances of a man of so little intellectual capacity as this Rev. J. H. Wythe, when directed against Spiritualism. We wasted too much time and precious printer's ink upon a refutation of his weak statements, and a want of proper acquaintance with him is our only apology for having done so. We now know him better, and value his two children, "for reasons best known to himself," judgment less, than we did then.

Last Moments of Unbelievers.

Under this head the Boston Investigator sets a rest the assertion so frequently made by religionists, that skeptics are overwhelmed with mental agony and remorse at death:

"The Rev. Dr. Clapp, a graduate of Yale and of Andover, (says the Rev. G. H. Vibbert, in a sermon in The Universalist,) who was for thirty years or more a preacher in New Orleans, and who remained there during some sixteen yellow fever seasons, has a new book, on which he has a commission, that made the following statement in his autobiog-

"'In all my experiences, I never saw an unbeliever die in fear. I have seen them expire, of liever die in fear. I have seen them expire, of lic schools were properly conducted, a private school course, without any hopes or expectations, but could not live.—Am. Union, Boston, Mass. never in agitation from dread, or misgivings as to what might befall them hereafter. I know that clergymen generally assert that this final event passes with some dreadful visitation of unknown, inconceivable agony over the soul of the departing sinner. It is imagined that in his case the pangs of dissolution are dreadfully aggravated by the upbraid ings of a guilty conscience, and by the unwilling ness, the reluctance, of the spirit to be torn with ruthless violence from its mortal tenement, and nurried by fiends into the presence of an avenging Judge. But this is all a picture of superstitious fancy. It is probable that I have seen a greater number of those called irreligious persons breathe their last than any clergyman in the United States. Before they get sick, the unacclimated are often greatly alarmed; but when the enemy seizes them and their case is hopless, they invariably either lose their reason, or become calm, composed, fearless and happy. Since my settlement in Louisiana, have spent over three entire years in battling, with all my might, against those invisible enemies, cholera and yellow fever....At one time six thousand people perished, showing the frightful loss of one-sixth of the people in about twelve days.'"

THE RED MAN.—Warren Samson, Hammonton N. J., writes to the Banner of Light:

"There is no class of people on earth who have suffered greater wrongs at the hands of professing Christians than the red men of America. During the past forty years I have had more or less intercourse in the way of trade and traffic with the following bands or tribes: Red Jacket and his band the Genessee, Tonawanda, Miamis, Potawatomies, Winnebagos, Chippewas, and Sioux. Never did I sell 'firewater' to an Indian. Dry goods and groceries I invariably sold them at the same price as the whites. Accordingly, I never had a word of difficulty with an Indian; never had a dime's worth stolen by them, nor an unkind word from them. Wish I could say as much for my pale-face

A CHANCE FOR CALIFORNIA MINERS.—The Naples correspondent of the London Times, writing under February 8th, concerning Mount Vesuvius, which is still in a state of eruption, says that the holes in the lava are incrusted with "white, yellow, and green sublimates, in which copper and lead pre-dominate." Here is a grand chance for Californians, (they would go to hell, a warmer place than Vesuvius, if they thought they could strike a good copper lead.) Let a company be immediately incorporated to run a tunnel into Vesuvius, shovel out the fire, and work the lead and copper mines, which doubtthe warmth of Vesuvius, at present, ought not to for medicinal purposes, can find none better in this | deter them. The farther the "mining excitement" is from home the more it finds favor with Californians, and surely, Vesuvius is far enough off. Take your choice—gold in Alaska, or copper in Vesuvius? Hot or cold?—Daily Critic.

A YOUNG man told Dr. Bethune that he had enlisted in the army of Zion.

"In which church?" asked the Doctor.
"In the Baptist," was the reply.
"I should call that joining the navy," was the Doctor's response.

A meeting of the Spiritualists of this city was held on Monday evening last, at Dashaway Hall, pursuant to the call and under the auspices of the new San Francisco Association, for the purpose of electing Delegates to the State Convention. The President, Mr. J. D. Pierson, took the chair, and W. H. Manning was made Secretary pro tem. The represent the Spiritualists of this city in the Con-

General Meeting of Spiritualists.

W. H. Manning, J. D. Pierson, Benjamin Todd, David Green, Dr. J. H. Josselyn, G. W. G. Morgan, C. C. Coolidge, Dr. J. P. Tibbets, Dr. J. B. Beers, W. M. Ryder, M. Tubbs, Mrs. E. P. Thorndike, Mrs. Benjamin Todd, Mrs. S. B. Whitehead, and Mrs. E. Fitzgerald.

Mr. Morgan offered the following resolution, announcing his intention to present the same in the

Resolved, That while we assert our inalienable rights to life, liberty, and the pursuit of happiness, ve accord it to all mankind, irrespective of creed or color; and that the oppression of the dominant classes over the red men of the plains, the black men of Africa, and others of the down-trodden races of mankind, is a disgrace to our boasted civilization, and a standing rebuke to the inefficiency of the dominant theologies of the past ages, calling aloud

After some discussion, the resolution was adopted. Mr. Morgan also offered the following, which was adopted:

Resolved, That so large a proportion of our most popular mediums and lecturers being women, demonstrates to mankind that Spiritualism leads the van among the religions of the age in its liberality of principle, and recognizes that our mothers, sisters, wives, and daughters have equal rights with ourselves, in determining what laws shall be enacted and who shall enact them; and if they exercise such rights, the world would be better governed

A number of persons then signed the Constitution and became members of the new organization. The Secretary was directed to furnish credentials to the Delegates elected to the Convention; after which the meeting adjourned.

EQUALIZING THE DOCTORS.—A bill has been introduced into the New York Senate, which provides that the Governor shall appoint a Board of Medical Censors, to consist of a Censor each of Physiology, Surgery, Anatomy, Chemistry, Materia Medica, and Obstetrics. They are to have a salary of \$2,000 per ear each, and to serve for six years. Each State Medical Society may keep in nomination before the Governor seven Doctors of Medicine, from whom he shall select censors. Any student of medicine at any school, who can run the gauntlet of all these Censors, is to have a sheepskin from the Secretary of State, dubbing him as "Physician and Surgeon." If he fails before the Censors on surgery, he is only to be a physician. All questions put to candidates are to be in print or handwriting; and no candidate M. D. who has not a sheepskin from the State, so that hereafter any itinerant, who professes to know be declared a quack.—Investigator.

A CLERGYMAN RUNS AWAY WITH THE WIFE OF A PARISHIONER.—Rev. Jason W. Kellogg, formerly pastor of the Seventh Street Methodist Church in this city, and more recently of Dearborn, eloped with the wife of William Moorehouse, a wealthy farmer, living about three miles from Dearborn. The Reverend eloper and his victim first went to Ypsilanti, where the former first disposed of his horse and carriage, and wrote a letter to the present incumbent of the Methodist Church at Dearborn, in which he stated that he should continue to preach, hypocritically adding that he should strive to be a Christian, and expressed the pious hope that both would meet in Heaven. Kellogg left a wife and as the letter also informed them. The character of Mrs. Moorehouse has hitherto been above reproach, and her family are overwhelmed with the obloquy she has brought upon them.—Detroit Free Proce,

CORPORAL PUNISHMENT.—The Legislature is considering the subject of inflicting corporal punishment on girls in our public schools. That is the place for the settlement of such matters. It is no use to leave it to our school committee, composed of lazy doctors of theology, briefless lawyers, humbugs of the theoretical class, and a few honest men like Dr. Ordway. At present it is impossible to obtain a quorum of the Board unless some minister he wants to introduce. In the mean time our schools are suffering, and hundreds of private schools are springing up in all sections of the city. If our pub-

Brief and Pointed Paragraphs.

"ZION'S HERALD" estimates that 155,000 of the inhabitants of Boston attend no church. At least two-thirds of the entire population.

CLEVELAND, Ohio, has lately added to her public institutions a Medical College for women. It is on the Homeopathic plan. A PROFANE chap, writing for a Boston paper, says

that business has become so dull that people have nothing to do but to attend protracted meetings. A SAVANNAH milliner beat an old gentleman most unmercifully with a broomstick, for the offense of

stepping on her dress, and after her anger was appeased discovered that it was the wrong man. A CALVINISTIC old lady, on being asked about the Universalists, observed, "Yes, they expect that

everybody will be saved; but we look for better Our belief or disbelief of a thing does not alter the nature of the thing. We cannot fancy things into being, or make them vanish into nothing by

stubborn confidence of our imaginations. A CLERGYMAN in an Eastern city recently took occasion to denounce one of the places of amusement in Boston. Whereupon the manager gave him a complimentary season ticket, with a letter of thanks, in which he stated it was the best and cheapest

advertisement he had ever had. A CERTAIN missionary among the Freedmen in Tennessee, after relating to little colored children the story of Ananias and Sapphira, asked them why God does not strike everybody dead who tells a lie when one of the least in the room quickly answered,

Because there wouldn't be anybody left. A HUSBAND complained of his wife before a magistrate for assault and battery, and it appeared in evidence that he had pushed the door against her, and she in turn had pushed the door against him; whereupon the counsel for the defendant said he could see no impropriety in a husband and a wife a doring each other

To one who asked pecuniary assistance from a crusty capitalist, the remark was made, "Heaven helps those who help themselves." Said the wouldbe borrower, sourly, "That reminds me of a fall I got when I was a boy, which obtained this offer of aid from a bystander, 'Come here, sonny, and I'll pick you up.'"

A DOUBTFUL ADMISSION.—A speaker in a public not go into gay company, and lie, and steal, or do such things; but I have found him to be a very great

THEY have Sunday services at the Boston Theatre. Dramatic performances take place during the week, which recently occasioned the announcement of a singular mixture of sacred and secular services. There was a printed list of exercises, at the foot of which the printer inadvertently allowed the following sentence from the week-day programme to remain: "N. B.—The audience are requested to remain in their seats until the grand transformation scene closes.

Spirit Voices.

We give a few more examples of this kind of manifestation in addition to those furnished last

"I thought the readers of the Banner of Light might be interested in the following facts. I am not at liberty to mention names of persons or places, as they happened in a private family circle. It came to my mind, last Sunday evening, that I had not visited, for a considerable time, a certain friend of mine who lives in Boston. So off I went, and reached the house at about seven P. M. I knocked at the door, which was opened by a lady. I inquired if Miss --- was within. She said yes. Presently my friend made her appearance. She hesitated to admit me. I saw that she was a little embarrassed. I said that if it were not convenient for her to admit me that evening I would call again. She replied that there were a few friends with her, but—She then left me for

"In the mean time, I heard the sound of cups and glasses making a confused, jingling noise. With a smile on her face she returned, saying I might come in. So in I went, and found four ladies, beside my friend, sitting round a table, apparently enjoying the good things of this life. Having been introduced to the company, I ensconced myself on the sofa, not far from the table. I ventured to ask my friend what had caused the cups and glasses to dance so furiously as I stood outside the door. She said that she had left the decision of whether I was to be admitted that evening to her spirit friends, who had signified their willingness to have me present by pounding had referred.

"No sooner was this sentence finished, than ten little hammers, apparently, were set to work on the bottom of the table, that made all the crockery GARLAND'S COUGH DROPS! and glassware dance and hum. It seemed to me a little doubtful whether this demonstration was for or against me. I requested my friend to ask the spirit friends whether I should not leave, and I would abide by their decision. She put the question; and I expected to receive my answer in the usual way of rapping. But what was my surprise to hear, from under the table, apparently, a voice distinctly say, 'No!' This startled me a little, for I was sitting close to the spot from whence the voice came. I felt at ease then in the company, having come to the conclusion that I had brought no inharmony into the circle.

"Presently we were sitting comfortably round a good fire and enjoying a friendly chat. In the course of conversation I inquired whether any of the ladies present had read a work entitled 'Whatever is, is Right.' They replied that they had not read it, although they had heard of it. I said that I had read the book, and believed that it was, unquestionably, a good production; that the leading doctrine inculcated in that book, rightly understood, was true, and calculated to accomplish much good; that there was no such thing as 'evil'; what people call by that name I denominated undeveloped good; in fact, hell was but heaven a-making. I had no sooner finished the sentence, Opposite the foot of Montgomery. when some unseen intelligence, not far from my right hand, distinctly said, 'That's so!' It was the voice of none of the ladies present. I know it was not my own, nor did it come from that quarter of the room where the ladies were sitting, but, as near as I could judge, from behind my chair. Up to this time I had never heard a spirit voice, although I had often heard that spirits had fre-

"In the course of the evening, the ladies requested me to sing a song, which seemed to meet with the approbation of the spirits, for they made the table dance and hop considerably. I excused myself by saying that I really could not sing; but if they would permit me to roar out some old ditty, like 'Auld Lang Syne,' I would do my best to oblige them, and should I succeed in pleasing them by singing, I should do more for them than I had ever done for myself. I commenced. The spirits —some four or five, apparently—beat perfect time on the table to the song. When I reached the second verse, a voice at my right hand joined in the singing to the end of the song. It was the voice of none of the ladies present; it was certainly not mine. Whose was it? We could only come to one conclusion: It was the voice of some one of the spirit friends present. It was a manly, bass voice. The moment the song was ended, a perfect shower of raps came upon the table by way

"One of the ladies mentioned the fact that she had recently been reading Burns' poems, and asked me if I was much acquainted with them. I said that I was, and proposed to give them the poet's 'Address to the De'il,' 'Tam O'Shanter,' and two or three more. At the end of each performance, especially at the conclusion of the 'Address to the De'il,' the spirits drummed out their approbation on the table in a most boisterous manner, and finally I thought I heard a voice say, 'That's good!' but could not catch the words dis tinctly. The conversation then turned on Biblical subjects. I said that the Bible should be treated as any other book should be treated: examined carefully and candidly: take the true and leave the false, for I believe that both would be found there. Mrs. Mott spoke the whole truth with respect to the Bible, when she said, in a lecture delivered to the Twenty-Eighth Congregational Church of Boston, laying her hand upon the book, 'Here are the words of God, of man, and of the

They signified, partly by raps and partly by voice, that they wished me to read the eleventh and twelfth verses of the fourth chapter of Mark. The verses ran thus: 'Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done sale everywhere. in parables: that, seeing, they may see and not perceive; and, hearing, they may hear and not understand; lest at any time they should be converted, and their sins should be forgiven them.' "The room in which we sat was divided into two parts by curtains. The gas-light, which had been bright up to this moment, was now put down, so as to make, as it were, darkness visible Two of the ladies pulled the said curtains aside and entered the other apartment. The moment they entered, a bright, phosphorescent light appeared above their heads, which seemed to radiate from a center. In about five minutes the same phenomenon made its appearance, and continued

"A great knocking then commenced on the ta-

ble. We inquired what the spirit friends wanted.

for the space of about a second. "Thus ended my evening with both my earth friends and spirit friends. I had never before witnessed such manifestations of spirit power. I have stated the facts just as they occurred, having neither added thereto nor taken there-

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Yours for truth, G. W. HALL. G. W. HALL. Yours for truth,

Dorset, Vt., August 27th, 1867.

PROF. P. Spence—Dear Sir: I have had a case in which
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Pork, Union Co, Oh'o, Sept. 14th.

DR. Spence—Dear Sir: I took a box of your Positive
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a perfect charm for that and OTHER THINGS which
I had been troubled with for 20 years, that I now send for a Box of Negatives for Deafness. MRS. PRISCILLA KNOX.

Sycamore, Ill, July 11th, 1867.
PROF. SPENCE—Dear Sir: Those Positive Powders you sent me a short time since have worked wonders for my wife—during in a few days a PAINFUL KIDNEY DISMASE and SPINAL DIFFICULTY of long standing, besides driving away all NERVOUSNESS, so that she feels like a new being. Truly yours, L. Dowe.

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Spring Hill, Ill., Oct. 7th, 1866.

PROF. PAYTON SPENCE—Dear Sir: I gave a box of your Positive Powders to a young lady, Miss Hattie M. Tyrrell, (now Mrs. Hattie M. Stanbro, of Brooklyn, Iowa.) She had been ailing for 8 years, FOUR YEARS ON CRUTCHES. In ten days she dispensed with her crutches, and has not used them since, and you would not know that she ever was lame. Yours respectfully, HORACE HURD.

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NOTICE.

THE CHILDREN'S PROGRESSIVE LYCEUM of San Francisco will assemble to-day, May the 3d, at 2 o'clock, P. M., at Dashaway Hall, Post street, above Kearny. Friends of the Lyceum are cordially invited to be present.

From the Lyceum Banner. LINES

WRITTEN ON HEARING "THE RAVEN," BY POE, READ.

O, sing it no more, that same old song The "Raven" has flown away; It came with the night and fled with the light,

With the opening rose of day. Like a shadow of evil, it passed my hearth,

And into my heart it came : But God, with His care, and the angels fair, Have driven it out again.

Then sing it no more—sing it no more!
The sad, old, dismal strain; It rustles the dying leaves of the past, And stirs up the serpent—Pain

No more it stands above the door With those flashing eyes of fire; He has flown from this shore, and never more,

Will he come with his heart of ire. The Raven of Evil is ever nigh,

In that world, as well as here; And there's many a night, mid the silvery light, Of crushed hopes on the morning bier. Farewell, farewell! but never sing That song of pain and woe;
It paints of time, in this land sublime,

Of the days of long ago. CARRIE ELLA BARNEY.

PRETTY MARUSCHKA.

Far away in the hazy purple of antiquity, when all step-mothers were wicked, and younger sons were successful, there lived on the confines of a forest a woman who had two daughters—the one her own, the other only a stepchild. Naturally the love of the mother was concentrated on her own Helena, and, as naturally, she disliked Maruschka, who was the fairest, the gentlest, and the best of the two girls.

Little did pretty Maruschka know of her own surpassing beauty—a fact proving to us how remote from the present age was that in which these damsels lived. Her hair was like the waying gold of the cornfield when the wind soughs over it, and her eyes were as the blue forget-menot which smiles and glimmers in a quiet nook by the brookside. She was slim and graceful; her step was light, for her heart was free. Wherever she went she brought cheerfulness and smiles; like the little golden sunbeams which pierce among the tree-shadows of a forest, and light up unexpected beauties where all before was gloom; now painting a saffron butterfly, now kindling an emerald moss tuft, now making a scarlet lily flame against the dusk of the forest glades behind. Helena was dressed by her mother in gay colors for Sunday and Feast-day, but poor little Maruschka had only a dingy-gray gown, cast off by her sister. Helena wore black shoes with silver buckles, but pretty Maruschka clattered up the churchyard path in wooden clogs. Helena wore a

ribbon, and a little silver cross with a crystal in it —that was her only ornament, and that had been given her by a lady whom she had guided into the road, when she had lost her way in the forest. As the mother and the two girls went to church on Sundays, the lads were all in the yard hanging about the tombstones; and the old woman heard them whisper, "There is pretty Maruschka"; but never once did they say, "See pretty Helena." So she was angry, and hated the golden-haired, the hard work, scrub the floors, cook the victuals,

false gold chain of great links round her neck.

but her half-sister had only a turquoise-colored

blue-eyed maiden. At home she made her do all mend the clothes, whilst Helena stood all day before her glass, combing her hair and adorning herself with trinkets, and wishing it were Sunday that she might flare before the eyes of the young men in the churchyard.

Helena and her mother did all that lay in their power to make the little girl's life miserable; they scolded her, they beat her, they devised schemes of annoyance for her, but never could they ruffle the sweet temper of Maruschka.

One day in the depth of winter Helena cried out, "Ah, me! would that I had a bunch of violets in my bosom to-morrow, when I go to church. Run, Maruschka, run into the forest and pluck them for me, that I may have them to smell at

whilst the priest gives us his sermon.' "O, my sister," answered Maruschka, "who ever heard of violets being gathered in midwinter, under the deep snow?"

"Idle hussey!" screamed Helena; "go at once and fetch them. Have them I will, and you shall not come back without them.'

Then the mother chimed in with, "Mind and bring a large bunch, or you shall not be taken in here for the night. Go!" and she caught her, thrust her from the house, and slammed the door behind her.

Bitterly weeping, the poor maiden wandered into the forest. The snow lay deep everywhere, undinted by human foot; white wreaths hung on the bushes, and the somber pine boughs were frosted over with snow. Here were the traces of a hare, there the prints of a badger. An owl called from the depths of the forest. The girl lost her way. Dusk come on, and a few stars looked through the interlacing boughs overhead, watching Maruschka. An icy wind moaned through the trees, shaking the pines as though they quaked with mortal fear, and then they bent their branches and shot their loads of snow to the ground. Strange harp-like sounds reverberated through the gloom, and gratings of bough on bough, which seemed as though the wood-demons were gnawing at fallen timbers. Now a great black crow, which had been brooding among the dark fir and pines, startled by the footfall and the sobs of the maiden, expanded his wings and with a harsh scream rushed away, noisily, sending the life-blood with a leap to the girl's heart. Suddenly, before her, far up on a hill-top, a light appeared, ruddy and flickering. Maruschka, inspired with hope, made for it, scrambling up a rocky slope through deep snow-drifts. She reached the summit, and beheld a great fire. Around this fire were twelve rough stones, and on each stone sat a man. Inree were gray-bearded three were middle-aged, three were youths, and the last three were youngest and fairest. They spake not, but looked intently on the roaring flames. He who sat in the seat of honor had a long staff in his hand. His hair was white and fluttering in

the cold wind. Maruschka was startled and watched them with astonishment for a little while; then, mustering courage, she stepped within the circle and said-"Dear, good friends, please suffer me to warm myself a little while at the fire, for, indeed, I am perishing with cold." He with the flowing, white hair, raised his

head and said—

here?" "I am seeking violets," she answered.

"Violets! It is not the time for violets, when the snow lies deep."

"Ah, sir! I know that well; but sister Helena and mother have bidden me bring them violets, and if I do not I must perish in the cold. You, kind shepherds, tell me where I may find violets!"

"Brother March, take thou the pre-eminence." Then the Month March sat himself on the chief stone, and waved his staff over the fire. Instantly the flames rushed up and blazed with greater brilliancy, the snow began to thaw, the hazelbushes were covered with catkins, and glossy buds appeared on the beech. Green herbs thrust up through moist soil, a primrose gleamed from a dusky bank, and a sweet fragrance of violets was wafted by on a gentle breeze. Under a bush, the ground was purple with their scented blossoms.

Quick, Maruschka, pluck!" ordered March. The girl hastily gathered a handful. Then she curtseyed to the twelve Months, thanked them cordially, and hurried home. Helena was amazed when her half-sister came

with the bunch to the door. She opened it to her, and the house was filled with the delicious odor. "Where did you find them?" she asked. "High up on the mountain, under a hawthorn

Helena took the flowers, and set them in her bosom. She let her mother smell at them, but she never gave one to Maruschka.

When they came back from church next day, Helena cast off her gay shawls, and sat down to supper. But she had no appetite for what was on the table. She was angry with her sister, for all the lads had fixed their eyes on Maruschka, and had not even been attracted to her by the fragrant bunch of violets. "How beautiful is Maruschka to-day!" had said some of the older people, and none had spoken a good word of her.

So she sat and sighed, and hated the pretty girl more and more. "O, that I had strawberries!" she said. "I can eat nothing this evening but strawberries. Run, Maruschka, into the forest and gather me a

dishful." "Dear sister, this not the time of the year for strawberries. Who ever heard of strawberries, ripening under the snow?"

But the stepmother angrily exclaimed, "Run, Maruschka, fetch them at once, as your sister has ordered, or I will strike you dead!" and she thrust her from the door.

The poor girl cried bitterly; she looked back at the firelight which glimmered through the casement, and thought how warm it was within, whilst without it was so piercingly cold. But she dare not return unless she had with her the desired fruit. So she plunged into the forest. The snow lay deep, and nowhere was a human footprint. Snow began to fall in fine powder, whitening her shoulders, clinging to the folds of her gray dress, and forming a cap of ice on her golden hair. In that dull, rayless night there was no light to show the blue ribbon, which strayed among the treeboles, or to twinkle on the crystal of the silver

Presently Maruschka saw, high up on the summit of a rugged hill, a blazing fire. She scram- How and Why I Became a Spiritualist. Wash. A. bled to it, and there she found the Twelve sitting solemn and silent around the flames, and the Ice Month with his staff sat still on the seat of honor. "Dear, good friends, please suffer me to warm

myself a little while at the fire," she asked in a beseeching voice; "for, indeed, I am perishing Then the one with the drifting white locks raised his head and said:

"Yes, child, approach. But what brings you "I am seeking strawberries," she answered. "Strawberries! It is not the time for strawberries, when the snow lies deep."

"Ah. sir! I know that well: but sister Helena and mother have bidden me bring them strawberries, or they will strike me dead. You, kind shepherds, tell me where I may find strawberries." [CONCLUDED NEXT WEEK.]

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Chelsea, Mass.—At Library Hall every Sunday at 10 a. m. James S. Dodge, Conductor; Mrs. E. S. Dodge, Guardian.

Chicago, Ill.—Sunday, at Crosby's Music Hall, at 12½ p. m. Dr. S. J. Avery, Conductor; Mrs. C. A. Dye, Guardian; J. R. Sleeper, President Literary Circle.

Cincinnati —Greenwood Hall, correct of Sixthand Vine sts, at 9 a. m. A. W. Pugh. Conductor; Mrs. Lydia Book, Guardian; at 9 a. m. A. W. Pugh. Conductor; Mrs. Lydia Book, Guardian. at 9 a. m. A. W. Pugh, Condustor; Mrs. Lydia Beck, Guar-Cleveland, Ohio.—At Temperance Hall, 184 Superior street. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.

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Havana, Ill.—Sunday at 3 p. m., in Andrus' Hall. J. F. Coppel, Conductor; Mrs. E. Shaw, Guardian.

Haverhill, Mass.—Sunday at 10 a. m., in Music Hall. John Reiter, Conductor; Mrs. E. L. Currier, Guardian.

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Jersen City, N. J.—At the Church of the Holy Spirit, 244 Jersey City, N. J.—At the Church of the Holy Spirit, 244
York street, Sunday afternoon.

Johnson's Creek, N. Y.—At 12 m. every Sunday. Miss Emma
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Osb)rn's Prairie, Ind.—Sunday morning at Progressive Friends' meeting-house. Rev. Simon Brown, Conductor; S. A. Crane, Guardian.

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Springfield, Mass.—Sunday at 10½ a. m., at Fallon's Hall.

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St. Louis, Mo.—Sunday, at 2½ p. m., at Mercantile Hall.
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Portland, Oregon.—First Society of Progressive Spiritualists, every Sunday. Salem, Oregon .- Friends of Progress.

ATLANTIC STATES.

Batimore, Md.—The First Spiritualist Congregation of Baltimore on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours. Mrs. F. O. Hyzer will speak till further notice. Banger, Me. - In Pioneer Chapel, every Sunday.

Boston, Mass.-Miss Lizzie Doten will lecture each Sunday afternoon in Mercantile Hall, 16 Summer street, commencing at 21/2 o'clock. Admittance 15 cents. The Progressive Bible Society, every Sunday, in No. 3 Tremont Row. Hall 58. Free discussion on the Christian Atonemont Row. Hall 58. Free discussion on the Christian Atonement at 10½ a.m. Lecture followed by conference at 3 and 7 p.m. Miss Phelps, regular lecturer.

Spiritual meetings every Sunday at 544 Washington street. Conference at 2½ p.m. Circle at 7½ p.m.

Brooklyn N. F.—In the Cumberland street Lecture Room, Sunday at 3 and 7½ p.m.

Charlestown Mass.—First Spiritual Society, at Washington Hall avery Sunday The Independent Society of Spiritualists, Charlestown every Sunday afternoon and evening, at Mechanics' Hall, corner of Chelsea street and City square. Seats free.

City Hall, meetings every Sunday afternoon and evening.

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Cincinnati, Ohio.—Religious society of Progressive Spiritualists, Greenwood Hall, corner of Sixth and Vine streets, on Sunday mornings and evenings, at 10 % and 7 % o'clock. Cleveland. O .- Sunday at 10 1/2 a. m. and 7 1/2 p. m., in Tem-Dover and Fexcreft, Me.—Sunday forenoon and evening, in the Universalist church.

East Boston Mass.—In Temperance Hall, 18 Mayerick street. Foxboro', Mass.—In the Town Hall.

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Jersey City, N. J.—Sunday at 10½ a.m. and 7½ p.m., at the Church of the Holy Spirit, 244 York street. Louisville, Ky.—Sundays, at 11 a. m. and 7½ p. m, in Temperance Hall, Market street, between 4th and 5th.

Morrisania, N. Y—First Society of Progressive Spiritual ists, in the Assembly Rooms, corner of Washington avenue and Fifth street, Sunday at 3½ p. m. Newton Corner, Mass — Spiritualists and Friends of Progress, in Middlesex Hall, Sundays, at 2½ and 7 p. m.

New York City.—The First Society of Spiritualists every Sunday, in Dodworth's Hall, 806 Broadway. Seats free. At Ebbitt Hall, 23d street near Broadway, on Sundays, at 10½ a. m and 7½ p. m. H. B. Storer, Secretary.

Oswego, N. F.—Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street. Philadelphia, Pa.—In the new hall in Phœnix street, every Sunday afternoon, at 3 o'clock.

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Mrs. E K. Ladd, trance lecturer, 179 Court street, Boston. Mrs. F. A. Logan, Salina, Onondaga Co., New York.
B. M. Lawrence, M. D., 54 Hudson street, Boston, Mass.
Mary E. Longdon, inspirational speaker, 60 Montgomery street, Jersey City, N. J.
Mr. H. T. Leonard, trance speaker, New Ipswich, N. H. Miss Mary M. Lyons, inspirational speaker, 98 East Jeffer-

son street, Syracuse, New York.
John A. Lowe, Box 17, Sutton, Mass. Dr. G. W. Morrill, Jr., trance and inspirational speaker, Boston, Mass.
Loring Moody, Malden, Mass. B. T. Munn, Skaneateles, New York.

Dr. Leo Miller. Postoffice box 2326. Chicago, Ill. Mrs. Anna M. Middlebrook, Box 778, Bridgeport, Conn. Mrs. Sarah Helen Mathews, East Westmoreland, N. H. Dr. John Mayhews, 50 Montgomery street, Jersey City, New Jersey. Dr. James Morrison, lecturer, McHenry, Ill. Mr. & Mrs. H. M. Miller, Elmira, care W. B. Hatch, N. Y. Prof. R. M. M'Cord, Centralia, Ill. Emma M. Martin, inspirational speaker, Birmingham, Mich. Charles S. Marsh, semi-trance speaker, Wonewoc, Juneau

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J. L. Potter, trance speaker, Cedar Falls, Iowa, box 170. Dr. D. A. Peaze, Jr., Detroit, Mich. Mrs. Anna M L. Potts, M. D., lecturer, Adrian, Mich. George A. Pierce, Auburn, Me. Mrs. J. Puffer, trance speaker, South Hanover, Mass. L. Judd Pardee, Philadelphia, Pa. Lydia Ann Pearsall, inspirational, speaker, Disco, Mich. Mrs. Nettie M. Pease, trance speaker and test medium, Detroit, Mich.
A. C. Robinson, 15 Hawthorne street, Salem, Mass.

Dr. W. Ripley, Box 95, Foxboro', Mass. Dr. P. B. Randolph, lecturer, care box 3352, Boston, Mass. G. W. Rice, trance speaking medium, Brodhead, Wis. J. H. Randall, inspirational speaker, Upper Lisle, New Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich. Austen E. Simmons, Woodstock, Vt. Mrs. Fannie Davis Smith, Milford. Mass.

Abram Smith, Esq., inspirational speaker and musical medium, Sturgis, Mich.

Mrs. Nellie Smith, impressional speaker, Sturgis, Mich.

Dr. Wm. H. Salisbury, Box 1313, Portsmouth, N. H.

E. Sprague, M. D., inspirational speaker, Schenectady,
New York. New York. Selah. Van Sickle, Greenbush, Mich. Prof. S. M. Strick, inspirational speaker, Peoria, Ill. J. W. Seaver, inspirational speaker, Byron, N. Y. Miss Lottie Small, trance speaker, Mechanic Falls, Me.

Mrs. M. E. B. Sawyer, Baldwinsville, Mass. Miss Martha S. Sturtevant, trance speaker, Boston, Mass. Mrs. Mary Louisa Smith, trance speaker, Toledo, Ohio. H. B. Storer, inspirational lecturer, 75 Fulton street, New Mrs. H. T. Stearns, Detroit, Mich., care of H. N. F. Lewis. Mrs. M. S. Townsend, Bridgewater, Vt. Mrs. Charlotte F. Taber, trance speaker, New Bedford,

Mass., Postoffice box 394.

J. H. W. Toohey, 42 Cambridge street, Boston.

Mrs. Sarah M. Thompson, inspirational speaker, 36 Bank street, Cleveland, Ohio.
Hudson Tuttle. Berlin Heights, Ohio. James Trask. Kenduskeag, Me.
Francis P. Thomas, M. D., lecturer. Harmonia, Kansas.
N. Frank White, Orwego, N. Y., during June; during July,

Mrs. M. Macomber Wood, 11 Dewey street, Worcester, F. L. H. Willis, M. D., Postoffice box 39, Station D, New York.

A. B. Whiting, Albion, Mich.

Mrs. S. E. Warner, Box 14, Berlin, Wis.

E. V. Wilson, Rock Island during June; Galesburg during July Address, Babcock's Grove, Du Page Co., Ill. Alcinda Wilhelm, M. D., inspirational speaker, care of H. N. F. Lewis, Detroit, Mich. Prof. E. Whipple, lecturer upon Geology and the Spiritual Philosophy, Sturgis, Mich. Elijah Woodworth, inspirational speaker, Leslie, Mich. Mrs E M. Wolcott, Danby, Vt. S. H. Wortman, Buffalo, N. Y., Box 1454.

E. S. Wheeler, inspirational speaker, 5 Columbia street, ${f Boston}$. Mrs. S. A. Willis, Lawrence, Mass., Postoffice box 473. Lols Waisbroker, Mankato, Blue Earth Co., Minn., care of the Clifton House. Mrs. N. J. Willis, trance speaker, Boston, Mass.

F. L. Wadsworth, Posteffice drawer 6325, Chicago, Ill.
A. A. Wheelock, trance and inspirational speaker, St. Johns, Mich. Johns, Mich.
Miss Elvira Wheelock, normal speaker, Janesville, Wis.
Warren Woolson, trance speaker, Hastings, N. Y
Henry C. Wright, care of Bela Marsh, Boston.
Mrs. Mary J. Wilcox, care of Dr. Larkin, 244 Fulton street,

Brooklyn, N. Y,
Mrs. Mary E. Withee, trance speaker, 71 Williams street,
Newark, N. J. Newark, N. J.
A. C. Woodruff, Buffalo, N. Y.
Miss H. Muria Worthing, trance speaker, Oswego, Ill.
Jonathan Whipple, Jr., inspirational and trance speaker,

Mystic, Conn. Mrs. Juliette Yeaw, Northboro, Mass.